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TRUTH — LIBERTY — RELIGION.

“For as many as are led by the Spirit of God, these are the sons of God”—Romans 8:14.

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Editorial.

Mr. MacDonald's Mission.

“On the eve of your journey I wish you God-speed” commences a personal message from the King to the Prime Minister on the eve of his departure from England on a mission unique in its character and circumstance. His Majesty's sentiments find an echo in the hearts of all Christian men and women in the British Isles, and indeed of all God-fearing and Man-loving people the whole world over.

For the first time in history, a British Prime Minister crosses the Atlantic on a diplomatic mission to the head of the United States of America. His mission is to attempt to put into practice the sermon of “War Outlawry” as preached in America and finally embodied in the Kellogg Pact. Mr. MacDonald and Mr. Hoover have deliberately set themselves to see whether the Kellogg Pact can be made the basis for an actual reduction in naval armaments. If limitation is agreed upon, and the preliminary conversations point definitely in this direction, there will be general rejoicings throughout the whole civilised world.

A Significant First Step.

It is necessary to remember, in order to keep our sense of proportion, that this mission, even if successful, is only the first step in the cause of world peace, but it is a very significant first step. When the two chief citizens of the two chief world powers decide to take the first step along the path of peace, the other countries must at least declare themselves ready to make a move. To eliminate the possibility of war between the British Empire and the United States of America is to eliminate it from a very

large part of the world, a much larger part than that governed directly by the two powers.

Unfortunately the proposed reduction in naval armaments is very small, for the obvious reason that disarmament on a large scale must be universal, otherwise the disarming countries would be at the mercy of those who refused to disarm, but it is extremely significant. The writing is on the wall and may be taken as prophesying a better world, ruled over by the Prince of Peace. Our eyes and minds are on Mr. MacDonald but they do not definitely rest there. They are projected into the future to catch the first streaks of light that herald the approach of the dawn of that great day when warships will be replaced by friendships.

Orthodox Observations.

Here are a few phrases taken almost at random from a recent issue of a well-known religious periodical which is quite “safe,” and free from the heretical opinions of Unitarians, Non-Subscribers and Liberal Christians generally.

“What men and women look for in the churches is utter sincerity and an open mind to new aspects of the truth.”

“The intellectual atmosphere of the churches is apt to be stuffy.”

“Religion's standpoints are medieval ones and its beliefs are still couched in fourth century formulas.”

The present generation “have had presented to them a religion that for centuries has been associated with dead forms and antiquated expressions taken from the Bible, the Prayer Book and from hymns.”

True religion “will never be taught so long as we keep our mouths full of meaning-

less words and phrases. It will be hopeless if we steep ourselves in the religious history of people who lived thousands of years B.C."

We assure our readers that we have verified the source of these statements. It is not the "Inquirer" nor a back issue of the "Non-Subscriber," nor yet a page taken from the MS of one of our ultra-modernist minister's sermons. These statements and others of a similar nature, are to be found on page 4 of September 5th, 1929, issue of "The Christian World," a perfectly "safe" and decidedly "orthodox" denominational magazine. *Verbum sat sapienti.*

Another Heresy Hunt.

This time the hunt is in South Africa. It has been organised in an effort to secure the scalp of the Rev. Prof. du Plessis, a minister of the Dutch Reformed Church. His crime is that he has derided the infallibility of the Bible. He has had the temerity to teach, what Calvin and Luther taught centuries ago, namely that there are errors in the Bible and that such errors must be recognised and admitted. He also even went so far as to say, what the editor of the Fundamentalist Bible Dictionary said only a few years ago, namely, that the literal interpretation of the account of Jonah and the Whale involved impossibilities. We commend the hunters for their zeal but not for their discrimination. If it was a heretic they were looking for they should have chosen Dean Inge, Bishop Barnes or one of the other leaders of orthodoxy. If they charge a man with heresy for questioning the infallibility of the Bible what would they charge our orthodox leaders with?

Cruelty to Animals.

According to a recent press report Mr. Butler, a young farmer of Däuntsey, near Chippenham, has developed a remarkable power over horses. He has taught his four-year old pony to—tell the time, pick out people in a crowd, to sham dead, and to push a perambulator containing two children round a ring, etc. His nine-year-old pony has been taught to sit in a wheel barrow, shake hands, sit up, and to kneel down and say his prayers. The obvious comment on this is that the animals would never have been "taught" to do these un-

natural things if an inspector of the N.S.P.C.A. had been present during the "lessons." No doubt Mr. Butler himself could be "taught" to do a lot of unnatural things by the same methods.

While on this subject we may mention another recent instance of animal "cleverness and sagacity." The public has been laughing over the press reports of the elephant which refused to leave Skegness and sat down as soon as the railway station came in sight. Very few people seem to realise the extremely pathetic side of the story. We read that when "the animal's trainer got cross and beat her with a stick . . . to the great delight of the rapidly growing crowd Rosie stood on her head and did every trick she had been taught in her circus days." The poor animal naturally thought that stick time was trick time. There is something wrong with our sense of humour if such a report makes us smile. Is it not time that we included the Buddhist's "thou shalt be kind to animals" in the Christian religion?

A Roman Catholic on Anglicanism.

"The Church of England, the National Church, is fast becoming a farce" declared Father Owen Bradley at the recent Roman Catholic Conference in the Caxton Hall, Westminster. "The Church of England" went on the speaker "will soon change to a sect, and even possibly to an insect."

This coming from a religious leader is bad enough, but even worse was to follow. Father Dudley described Dean Inge and Bishop Barnes as "very ignorant men, ignorant of the first things they, as professing Christians, should know. They are ignorant of theology and the Christian Religion." It is only fair to add that a few days later the speaker publicly apologised for his personal references to the Anglicans but it is equally fair to state definitely and emphatically, that such statements should never have been made. Even religious zeal cannot be offered as an excuse for such an offence against good taste.

An Anglican on Roman Catholicism.

Dean Inge had some strong things to say of Roman Catholicism in his Presidential address to the Modern Churchmen's Con-

ference at Cambridge. Referring to the Roman Catholic Church and its claims to authority the Dean said "When a great Church proclaims, *ex cathedra*, that it is necessary to salvation to hold certain beliefs, we may speak of authority if we will, but the authority is not what it pretends to be. It is a proclamation of martial law. The Church gives warning that it punishes dissent and forbids criticism. Absolute obedience is demanded, as from soldiers on a campaign." "This doctrine of obedience," went on the Dean "has caused many of the most horrible crimes in history. A Church organised as an army and strong enough to persecute is one of the most terrible scourges of the human race." Our comment on this is that the truth expounded by the speaker is, or should be to all unbiased persons, self-evident, but that it might have been expressed a little more mildly. We might also add that Dean Inge himself is by no means in an impregnable position, theologically speaking.

Dean Inge and Intellectual Honesty.

So long as we forget which branch of the Christian Church Dean Inge belongs to we can enthusiastically endorse most of his public utterances. It is when we remember his spiritual home that our admiration begins to wane. In his latest effort he makes a splendid reply to the Roman Catholic Church's claim of infallibility and to its claim of absolute control over the conscience of man. He claims absolute freedom of conscience in religious matters and also holds to the exercise of private judgment in religion. Yet he remains a member of, and speaks for, and draws a large salary from a church which definitely and absolutely denies freedom of conscience and private judgment in religion and teaches that those who do not accept its teaching are damned to all eternity.

This is an old story but it is not a pleasant one nor does it redound to the credit of Dean Inge who as a professed Christian, as well as on the evidence of his public utterances, is expected to "worship God in Spirit and in Truth." No, the Dean's own theological position is certainly not invulnerable.

The Personation Problem.

The report of the "Departmental Committee of Inquiry into the Law relating to Personation at Elections," makes interest-

ing reading. These deliberate election frauds, we prefer to use a more accurate and definite term than "personation," have never received the public censure they obviously merit. Such is the mentality of the public that the report thinks it necessary to point out that personation is an offence. It states that "a person who commits the offence of personation, shall be guilty of a felony."

Has the moral sense of Ulster people been so blunted that they have to be told in this plain straightforward way that personation is nothing less than deliberate fraud?

The report points out that "a chief factor is the cultivation among those, and by those, who should know better, of the pernicious idea that personation is a trivial matter not implying moral turpitude on the part of those who inspire or undertake it."

And all this be it noted, in a Province which boasts of its Churches, its Sunday Observances and its allegiance to the Bible. Surely there is something wrong? "We sometimes wonder," says the editor of the "Northern Whig" (13th September, 1929), "Whether the Churches have any concern whatever with public morality. If they have not, what exactly is their purpose? They have not condemned these things for years. We have not observed any step taken by religious bodies which would show that there was anything wrong with these felonious proceedings." Have Non-Subscribers any reply to make to this charge? If not, why not?

Ulster Hall Service.

The Annual Ulster Hall Service organised by the Laymen's League has been fixed for Sunday Evening, 17th November. Will all our friends please book this date and keep the service in mind. The preacher will be the Rev. Alfred Hall, M.A., B.D., of Sheffield. Those of us who know Mr. Hall know also that he will certainly have a message suitable to the occasion. He is one of our best known and most able ministers. It is to be hoped that the Hall will be full to overflowing on this occasion. This is an occasion for livening Church interest and quickening Church consciousness. If all connected with the Non-Subscribing Church do their duty the occasion will be a memorable one.

Prayer.

FOR STILLNESS.

BY G. MATHESON.

Eternal Father, in whom is no variable-ness neither shadow of turning, whose stillness is around within us, to repose in whose presence is sweetest joy and refreshment; Enfold us in this ineffable peace which is Thine own unchanging will. Still our disquietude, soothe our restlessness, say to our hearts "Peace, be still." Brood over us, within us, Spirit of Perfect Peace, so that outwardly we may reflect the inner stillness of our souls, and that we may bear change, distraction, sudden assaults of temptation and disappointment, and still be found close to Thee enfolded in Thy loving care. Let us be undisturbed and in true quietness fulfil the calling wherewith Thou hast called us.—AMEN.

Reading.

TRUE SILENCE IS THE GIFT OF GOD.

BY S. A. BROOKE.

True silence is not the work of men. We do not make it. It is God's gift; it is the atmosphere of His presence enfolding the souls of those who enter into its mysterious stillness. We may withdraw from the world's jangle and strife and by deliberate act shut out its clamant demands, but we cannot command the silence which is from above. It is ours when God comes forth and rolls away the things of time and sense that we may receive Him and listen to what He has to teach, the truth which is above all speech in its revelation of the wonder of the unseen and the hidden purposes of life.

"We do not know each other yet; we have not yet dared to be silent." That was the cry of one who felt love's unsatisfied knowledge, and recognised that it could never be gained until speech had given place to the truer, deeper revelation of silence. It may be that many devout people have not yet attained the highest knowledge of the God they earnestly, yet ignorantly worship. They are too self-centred, or they think only how by their cries they may call Him to their aid, when, if they would but quietly wait, they would find Him near already, waiting to manifest Himself. They know nothing of the speech of silence, in its direct disclosure of God, the revelation of Himself and of themselves in the deep quietness of His Presence.

To enter into this silence is no easy task. It requires the whole effort of a man. All

his powers of will, thought, and affection must be exercised before he can share it. The mere cessation of work is not enough; restraint of speech does not secure it; only those who resign themselves to the mysteries of the Presence before which we all live, enter into it. They cannot be true initiates until they listen to its strange searching speech, and respond to it in the language of the soul which is beyond the power of words. In the silence we learn the secret of fellowship with God and with those whom we can no longer see.

A Young Man's Farewell.

[The Minister of War in France has received this letter from a young Frenchman who has left his Fatherland rather than be a conscript].

SIR, I am twenty years old, on the verge of coming of age. Thus I can dispose of myself without a guardian.

The ordinary and extraordinary taxes appear to be no longer sufficient. I shall now have to pay my debt to the Fatherland in becoming a soldier.

There may have been a time long ago when the craft of arms may have been half-justified by the necessity of defence against barbarians. At the present level of civilisation, however, this is no longer justifiable. It has no longer any meaning, and I refuse to bear arms in order to learn how to kill my fellows, although they may speak a foreign language.

My body belongs to me and not to society; my conscience rejects participation in a destructive work.

France has signed a Pact outlawing war, but simultaneously you pursue armaments with great zeal. Your official science encourages research work for the destruction of humanity. Your decrees and laws become more and more oppressive for all those who want a better humanity.

While the war credits which you accepted a little while ago amount to nearly twelve milliards, the budget for fighting social evils is ignominious.

To such a pacifism I cannot adhere. France is my native country, but your laws do not allow me to live here in liberty, in peace with myself, with my conscience. I obey my conscience and decline to follow your laws and regulations.

I therefore put the necessary distance between you and myself, so that on a more hospitable soil I may quietly live and hope for better days when the word Fraternity will no longer be written in France only on the front of your buildings.

Memorial Service.

**SIR JOHN CAMPBELL, M.A., M.D.,
F.R.C.S.Eng., LL.D.**

[Summary of a sermon preached in All Souls' Church, Elmwood Avenue, Sunday morning 8th September, by the Rev. Sydney P. Whitehouse.]

A man who attempts to write a history of British Medical Science, of the Government in Northern Ireland, of the higher education in Ireland, of the Ulster Hospitals and Infirmarys, of the British Red Cross activities in France during the European War, of the Irish Non-Subscribing Presbyterian Church—a man who attempts to write a history of any one of these without reference to Sir John Campbell will immediately forfeit all claim to the title of historian.

Sir John Campbell dead? Extinct? Incapable of exerting an influence? Who dares say this? We have overwhelming evidence that the obituary notices are incorrect. Such notices have a utilitarian value only; they enable us to make a rough classification but they do not give a true picture of reality.

On an occasion such as this it would have been fitting to have present a world-famous surgeon, a notable scholar, a British soldier and a poor woman; the first to testify to Sir John's invaluable contribution to surgical science, the second to bear witness to the same man's achievements in the realm of scholarship, the third to pay homage to the Red Cross doctor who so pairstakingly and skilfully made whole again the war-shattered body and the fourth to declare her gratitude and affection for the Belfast hospital surgeon who, gratuitously and unstintingly gave medical advice and attention which could never be purchased with money. If this had been done a more fitting tribute would have been paid to the memory of Sir John Campbell.

As it is, the only official representative of any of the various spheres in which this remarkable man was pre-eminent, is a minister of the Non-Subscribing Church of Ireland, a minister painfully conscious of his utter inability to say what should be said and emphasise what should be emphasised.

While I am very inadequately trying to testify to Sir John's invaluable service to the Non-Subscribing Church, will you please remember that I am compassed about with

a great cloud of witnesses, each testifying to the same loyal and devoted service rendered by the same Christian gentleman in a different sphere of human activity.

It is safe to say that the depth of human feeling and wideness of intellectual outlook that were characteristic of Sir John in all his activities, sprang naturally from his close connection with and keen interest in, the Liberal Christian Faith. He was born into the Faith, was confirmed in it by his father, the Rev. Robert Campbell, of Templepatrick, and when the time came, worked zealously for it for over a generation.

He studied the history of religion in Northern Ireland until all the essential details were at his finger-tips. Naturally his sympathies were on the side of religious freedom and toleration and he had the wisdom and foresight to see that unless the few scattered congregations that refused, on the ground of intellectual honesty to subscribe to the generally accepted creeds and confessions, could be brought together and welded into one united church, the Liberal Christian Faith would probably die a slow lingering death.

Towards the forming of such a church he directed his energies. In June, 1905, in an address to an audience of Non-Subscribing Presbyterians, he pleaded strongly for the formation of a strong united church on the basis of non-subscription to the creeds and confessions, a church which not only allowed, but even encouraged, the use of the God-given sense of private judgment in religion. Five years afterwards, in 1910, the Church was formed. To-day it consists of thirty congregations and is a power to be reckoned with. The Liberal Faith for which it stands has done much to broaden and deepen and widen religion and to make toleration an actual reality instead of a catchword.

Sir John also had the wisdom and foresight to see the necessity for a strong sustentation fund. Largely owing to his efforts this was started soon after the formation of the Church. Within a few years it grew rapidly, not the least of the contributors being the founder himself. To-day the Fund amounts to £20,000. To some of our smaller congregations this fund has meant salvation while to all it has been of incalculable assistance.

In addition to organisation he interested himself in fundamental questions of re-

ligious faith. In the cause of non-subscription, of freedom of conscience, of the use of private judgment in religion, he wrote and talked and debated and lectured with an intensity and fervour that one usually associates with the pulpit.

Of Sir John Campbell, it can truly be said that he sowed seeds of religious truth in fields choked with the weeds of prejudice and superstition. Happily he lived long enough to see some of the seed spring up and bear fruit to the honour and glory of God.

It is with pardonable pride that this congregation remembers Sir John's keen interest in, and personal connection with, All Souls' Church. He had a deep affection for this beautiful House of God. As Chairman of Committee he rendered service which will not easily be forgotten. His name will always be associated with the building of the adjoining Rosemary Hall which has proved such a useful asset to the Church. He laid the foundation stone in 1908.

The Irish Non-Subscribing Church has lost a most generous friend and benefactor. He has left us richer in faith, broader and wider in outlook, firmer in religious conviction and stronger in organisation. We have no honours to bestow, no high degrees, no doctorates, no knighthood, such as Sir John richly earned in other spheres of human activity, but we need not lament this. What is not in our power to bestow is in God's power to bestow and no one ever works for God in vain.

The world tells us that Sir John has ceased to exist but all that is highest and best in us, tells us that this cannot be.

If there is such a thing as human affection he still lives in the hearts of many poor men and women whose bodies have been made whole again; if there is such a thing as human respect he still lives in the minds of many who move in the realm of scholarship; if there is such a thing as human gratitude he still lives in the kind thoughts of thousands of members of the Irish Non-Subscribing Presbyterian Church; and if there is a God of this universe he also lives in another realm, a realm far removed from this world, a realm into which flesh and blood cannot enter.

During his earthly life Sir John was actively engaged in pondering over the secret of death. Now he knows the secret of life.

Honour to his name; Reverence to his memory; Peace to his soul.

Mediaeval Christianity.

"Unfortunately we inherit a great deal of the ignorance of the period called the Dark Ages in Europe; and so far as religious matters are concerned, many people have not yet even tried to come up out of that darkness. We do realize that to practise the so-called science of the Middle Ages would be ridiculous. We know much more now; we know that to live according to the hygiene of mediæval times would lay us open to the ravages of terrible epidemics; but most people have not realised that the religion of the Middle Ages was equally defective in its statement. Our mediæval ancestors did not understand Christianity; they took it in the narrowest and most bigoted way, whereas it is capable of an interpretation more useful, wider and more tolerant in every way. And that is the interpretation which we try to put upon it to-day."

C. W. L.

Like going to Church.

The "Morning Post," in a leading article, remarks:—The Continental delegate who goes to Geneva and listens to speeches in praise of free trade is rather like the average citizen who goes to church and listens to exhortations to give all his goods unto the poor. He assents with bowed head, and goes away to practice the opposite doctrine with unabated assiduity.

Subsidy Fund.

The Treasurer acknowledges with thanks, the receipt of £1 Annual Donation from Mrs. Magill, Warrenpoint, in aid of the Magazine.

Carlyle and his Religion.

REV. R. NICOL CROSS, M.A.

The Victorian era produced many big things but the biggest of all were the personalities it gave not to England alone but to the world, men whose mark will remain on the mind and soul of man for generations to come. Indeed we may say that the 19th century opened windows and doors into new worlds that eye had not seen nor foot trodden before. There is no gift of God like the gift of a thinker or seer, for when such appears on this planet he creates new heavens and a new earth, makes all things new.

The pity of it is that the churches of the time were too small for these giants of the mind; they were too much ruled by small minds, who confused their old traditional ideas with the Eternal truth of God, and their little ecclesiastical doll's houses with the divine universe. The real creative thought of the century had to struggle in its rising flood with the turbulent, swollen eddies and backwaters of the established popular theologies. The parsons tried to constitute themselves breakwaters but turned out to be mere straws in the onward rolling tides of the human spirit. Official religion for the most part identified itself with obscurantism and reaction. It was in the hands of mediocrities, pious and well-meaning without a doubt in many cases, in others afraid that the seat of their authority and prestige would be shaken, and they had no notion that the living God might still have revelation to give beyond the creeds and books that made up their whole stock-in-trade. Man must learn that in the divine speech there are no such words as infallibility and finality.

New "Life" of Carlyle.

In that period one of the greatest prophets and moralists was Thomas Carlyle, born at Ecclefechan, Dumfriesshire in 1795. Many Lives of Carlyle have been written, notably that by J. A. Froude (whose name a wit has suggested ought to be pronounced Fraud), but by far the completest is one by David Alec Wilson of Ayr of which the Fifth Volume has recently appeared. It will remain without a peer, the most valuable source of our knowledge of Carlyle, in all his greatness and with all his peculiarities and whimsicalities. We get many a glimpse of the genius from his 47th year till

his three-score and ten. We see him grimly at work and humoursly at play, at his own fireside and abroad, in solitude and in company, individual and remarkable always, a man not a mere image. Born in a cottage, he rose to be the equal of the best society of the time, and he never bated a jot of his own soul and individuality in the process. He belonged to the magnets not the filings. Wherever he was, there was the presence of power.

The quality of that power will be known to all who have read his works. For a generation or two he was one of the most inspiring forces in the life of thoughtful youth, especially those who had become unable to accept many of the current Christian dogmas and felt the deep need of a larger faith. Books like "Sartor Resartus," a kind of spiritual autobiography of Carlyle telling in language of extraordinary power his pilgrimage from childhood on through the "Everlasting No" to the "Everlasting Yea," "Heroes and Hero Worship," "Past and Present," not to mention many of his Essays, came to multitudes as a new prophetic gospel; they take their place among the immortal things of literature, along with his great histories, and their inspiration is not yet exhausted. There is little contemporary literature so much worth reading again and again. For Carlyle is the sort of writer you want to know thoroughly and have as a familiar friend.

Carlyle's Gospel.

Wilson's Life shows Carlyle not as a plaster saint but as a very human being, with great qualities and also frailties and imperfections. He had to struggle with certain physical disabilities, and had a fiery irascible temper. Moreover he took a very gloomy view of the tendencies of his time, with its materialistic philosophies and sentimental reforms. Life to him was a dim difficult element but he clung with fierce tenacity to one thing, as the rock of his salvation—work. That was what brought him relief and satisfaction, the sense that he was accomplishing the thing wherefor he was sent into the world, and giving to men what it was in him to give. He had an exacting conscience for work and it was work of a very high order.

All through his books we have this gospel proclaimed, as the only source of solid worthy happiness. Do the work that

lies to your hand, do it with all your might, and do it as well as you can, whether it be toil of brain or humblest labour of hand. Honest good workmanship is fundamental to all well-being, individual or social.

It is just one application of the virtue of truth and sincerity which was cardinal in his code. Everything rests on truth; on falsity and sham nothing can be built. Out of falsity and sham any evil can proceed. To tamper with truth is to get away from the law of the universe and reality into mere bogs and quagmires. Truthfulness is a prime requisite of well-being.

Home Influence.

The reverence for these elemental virtues so deeply rooted in him he owed in the first instance to the old home and the character of his mother and father. In the last letter he wrote to his mother, dated 1853, he bears this testimony: "Oh my dear mother, let it ever be a comfort to you that you were a noble mother to me and to us all. . . . If there has been any good in the things I have uttered in the world's hearing, it was YOUR voice essentially that was speaking through me; essentially what you and my brave father meant and taught me to mean was the purport of all I wrote and spoke."

To Milburn, the blind preacher and his friend he said in 1860 of his father, who was a stonemason: "Of all the men I have ever known I think my father was quite the remarkablest, abiding by veracity and faith, and with an extraordinary insight into the very heart of things and men. . . . He was a man into the four corners of whose house there had shined through the years of his pilgrimage by day and by night, the light of the glory of God. Like Enoch of old he had walked with God."

[TO BE CONCLUDED.]

Hope and Life.

BY ULLIN.

The holiday months are now over, and many of us have been among crowds of young people, and have been exhilarated with their joyous care-free hopefulness. Their infectious vitality has touched in those of riper years the icy barriers which hold back the streams of force. "Hope springs eternal in the human breast." It is sad to find anyone at any stage of life without hope. There are those we know whose time on earth cannot now be long;

but, what of that! they have good hopes. We are told of a glorious hope: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him, for we shall see Him as He is."

Already we are sons of God, we are His children; but, children grow up. As God's children our growth is not measured by years of earthly life. We are of various ages according to the life of the body; but, there may be old souls in young bodies, or young souls in old bodies.

"We live in deeds, not years,
In feelings, not in figures on a dial."

We may wonder what a boy or girl will be like when he or she reaches manhood or womanhood. The life eternal however takes in a wider scope than the short span of earthly life, and putting aside what our age may be, so far as the body is concerned, what shall we be, when we are full-grown?

"It doth not yet appear what we shall be." It is not enough to say we shall be like Christ. (For the moment let us put Biblical criticism on one side, and accept the Epistle of John as it comes to us, taking it as a letter written by that disciple, whom Jesus loved). If anyone had seen Jesus lived with Jesus, knew Jesus personally, it was St. John the Beloved. Yet he says, "It doth not yet appear what we shall be; but, we know that when He shall appear, we shall be like Him." Yet John knew Jesus as far as it was possible for him to know Him. Was he not the one, who of all disciples was distinguished by his great power of love, and whom Jesus especially loved?

Yet John realised that all the knowledge he had of Jesus, was only a fragment of what yet was to be learned, that still the more he could be like him, the more he would know Him, that there was a still fuller manifestation of Him, yet to be seen. According to the Gospels, John had not only seen Jesus in bodily form, but also in a radiant form, He had seen him transfigured. Wonderful as that was, it was only a revelation limited by the capacity of the disciple to respond to it. "When He shall appear," when the fuller manifestation is made, "We shall be like Him, for we shall see Him as He is."

Well, what did Christ say he was? He said he was the Life, "In him was Life." "The Life was manifested and we have seen it."

Then, we must become the Life also! That is the hope, that is the goal, the goal which is Life. Beyond the physical body the disciples knew so well, the body that was slain and hanged on a tree; beyond the radiant form of the Transfiguration; beyond that form, which Mark calls "another form," the glorious body of the Resurrection, in which He appeared to them, there was something more, which certainly shone through all these forms, yet was not any one of them. The disciples may, or may not, have seen all these; even so, be a body firm, strong, substantial, or, be it of a subtler type, call it soul, spirit or any other name, however glorious, Christ was not any one of them. He was Life; and that is what we have to become, that is what we can become because we are already Life. "Become that which you are," said St. Ambrose. But, we are so mixed up with these bodies of ours, that we don't know that we are the Life. When we as the Life, have got free of all entanglements and fetters, then are we free. Life is Freedom! Freedom and Happiness! If He is to be manifested to us, if to us He is to appear, if we are to see Him as He is, we must become Life, as He is Life, we must become like Him. Is not that the teaching given to us?

But, "what that will be doth not yet appear!" The ideas of a boy or girl, about grown-up people are very different from grown-up people's ideas about each other. The little boy thinks he knows his father. The father goes off to business in the morning and comes back again in the evening; but, in the business world, the father is a very different person from the grown-up people with whom he has dealings! What a mother is to her little girl, is very different, from what she is to the callers in the afternoon, or to others with whom she associates.

What the Christ is, in the fullness of His life and power, what He is as Life, who can say? John had his idea of Christ, so had Peter, and so had Judas. They were fortunate men, they had seen what prophets and kings had desired to see, yet their knowledge was as partial as the knowledge a child has of his parent. There was a great deal more to be fathomed. "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is." We who are Life shall see Him as Life.

This is the Hope. "He that hath this hope, purifieth himself even as He is pure."

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Late Sir John Campbell.

Resolution of Non-Subscribing Presbyterian Church.

At a Special Meeting of the General Purposes Committee of the Non-Subscribing Presbyterian Church of Ireland, held in Belfast, the following resolution was passed by the members, and a copy, signed by Rev. J. Glynn Davies, Moderator, and Rev. George J. S. Slipper, Clerk, was forwarded to Lady Campbell:—

"That we place on record the deep sense of the loss which the Non-Subscribing Presbyterian Church of Ireland has sustained through the passing of Sir John Campbell, M.A., M.D., F.R.C.S. (Eng.), LL.D., one of Ulster's most distinguished sons whose services to the community were manifest both in their influence and usefulness. As one of the most brilliant surgeons, he gave of his services for the amelioration of suffering and the combating of disease. His researches in the realm of medical science proved an incalculable blessing, whilst his skilful treatment brought healing to many a sufferer. His services to the hospitals will be gratefully remembered by the people to whom those services meant so much, and his valuable and self-effacing

work in France during the war as chief surgeon of No. 5 Red Cross Hospital won for him the highest praise.

"His deep interest in the cause of education brought him the highest honours that his Alma Mater could bestow. He represented the Queen's University in the Parliament of Northern Ireland from the commencement until the General Election, 1929

"We, as a Church, especially recall with gratitude the generous interest and help he rendered as a devoted member of our household of faith. A son of the manse, he ever evinced a keen desire for the furtherance of our religious principles, and was a faithful and regular attender at public worship. Notwithstanding his multifarious engagements, he was always ready to speak, lecture, and write on behalf of our Church. In the movement for establishing the Non-Subscribing Presbyterian Church of Ireland and in the creation of the Sustentation Fund, he played a leading part, and was a most generous donor.

"We would most of all remember at this time those to whom this great bereavement means more than words can express. To Lady Campbell, his sons and the other members of his family, we respectfully tender our sincerest sympathy and would earnestly pray that God the Comforter will sustain them in their great sorrow."

HAVE YOU READ

THE BOOK OF RUTH

Chapter 4, Verse 4.

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Joel's Creed.

A. T. SHEPPARD.

I believe in God, Maker of our long Road
that loses Him, yet finds Him again in the end

I believe in the Gates on the Road through
which we may not see; their names are
Birth and Death.

I believe in Jesus Christ who meets each
one somewhere on the Road.

I believe in the love of Mothers.

I believe in Moses and Mohammed and
Paul and Plato, who help us somewhere on
our Road.

I believe in man and in his brothers, the
dog and the donkey, the goose and the
snake, the wasp and the bee.

I believe in the poor and the weak, the
oppressed and the unhappy, the prisoner
and the lunatic, and the unlucky, for they
climb the **steeps** of the long Road.

I believe in the long Road, which winds
round and round, up and down the hills,
but reaches God's City in the sunshine at
the end.

Quoted in "The Politics of the Aryan Road."

Random Notes.

THE QUIET OBSERVER.

August 8th, 1829—Rev. John Porter was ordained to the charge of the 2nd Presbyterian Church (now All Souls'). An interesting thing about this is that at the usual dinner given by the congregation, amongst those present was the Right Rev. Dr. Crolly, R.C. Bishop of Down and Connor, who made a very interesting speech in acknowledging the toast, "Right Rev. Crolly and our Brethren of the Roman Catholic persuasion." What a contrast to later times. Those were the days when the leaders of our denomination were outspoken for Catholic Emancipation. Few of the present day may be aware that Rev. Dr. Montgomery was asked to speak, from the Altar in St. Patrick's, Donegall Street, on one occasion, a most unusual compliment; of course the Doctor confined his remarks to the political situation.

It is a matter of regret that our Synod does not occasionally meet outside Belfast. When one considers the facilities for travelling as compared to those of a century ago, the matter of convenience seems almost negligible. In 1829 the Remonstrant Synod met in Dunmurry, 1830 Warrenpoint, at the latter a two days session was held. One wonders how many of the present day ministers and elders would turn up for a morning session commencing at 7 a.m., that was on the second day. In these days of motor cars and buses why not stimulate a country congregation with our Annual Synod. 1931 is a long way off, but to hold the Synod in Larne would mark a centenary as it met there in 1831 in what was then a new Meeting House. Added interest would be if the same text was preached on 1st Thessalonians 5: 21, but not of same length, as on that occasion, Rev. Wm. Porter preached almost three hours. It would seem to have been the custom to have a sermon on the second day by the new Moderator, for Rev. T. Blakely spoke for two hours on 3rd verse Jude.

Moneyrea Memories.

The installation of Rev. Dare Davies in the pastoral charge of Moneyrea, brought to mind one outstanding minister in the history of that historic congregation. Moneyrea, one hundred years ago loomed large in the public eye, through the personality of Rev. Fletcher Blakely. Although

educated whilst a boy in Calvinistic doctrines, he through the study of the Scriptures found himself confirmed in Anti-Trinitarian principles. He was ordained in Moneyrea 1809, and very soon afterwards took his place amongst the "leaders" of the Synod of Ulster. But it was not in theological debates that Fletcher Blakely shone. An ardent friend of public education he was instrumental in establishing a number of schools, and assisted by benevolent members of his congregation he formed a Mendicity Society to provide for the poor of the district—this was before the days of the "Poor Law."

Popular Religious Lectures.

One hundred years ago, religious lectures were popular, particularly so in country districts. Books were few, newspapers generally only issued weekly, so that thinking people were glad of the opportunity to listen to lectures, particularly those of a controversial nature. The writer has a number of posters advertising lectures in Moneyrea and other of our Churches, and the list of subjects treated is a formidable one. The celebrated "Big Wind" is alluded to in a lecture, January 20th, 1839. "Common Calamities not Divine Judgments," occasioned by the late storm.

A note to an 1841 poster is striking:

"How many of the previous lectures did you attend and what think you, will be a justifiable excuse for absenting yourself from those now advertised."

It was fifty years before Moneyrea had another ordination, then Rev. John Jellie was installed as assistant, 27th September, 1859. The good folks of Moneyrea excelled themselves that day, for not only was there a dinner, but at six o'clock a soiree was held, and according to the "Whig" "the attendance was so large that the people had to be received in sections at the tea tables," and later at the Meeting held in the Church "it was crowded to inconvenience."

N.B.—Editorial Communications for the future must be sent to the Rev. S. P. Whitehouse 19 Wellington Park Avenue, Belfast.

Phone—Malone 378.

If the Stars came out once in a Thousand Years.

If a man would be alone, let him look at the stars. The rays that come from those heavenly worlds will separate between him and what he touches.

One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of the cities, how great they are.

If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations, the remembrance of the city of God which had been shown? But every night come out these envoys of beauty, and light the universe with their admonishing smile.

EMERSON.

Thy Lord Hath Not Forsaken Thee.

By the brightness of the morning, and by the night when it groweth dark, thy Lord hath not forsaken thee, neither doth he hate thee.

Verily the life to come shall be better for thee than this present life; and thy Lord shall give thee a reward wherewith thou shalt be well pleased.

Did he not find thee an orphan, and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into truth? Did He not find thee needy, and hath He not enriched thee?

Wherefore, oppress not the orphan, neither repulse the beggar, but declare the goodness of thy Lord.

THE KORAN.

Reports.

Ballycarry Women's League.—Over 100 members of the Ulster District League were entertained by the above Branch on Saturday, September 21st. After a walk through the beautiful grounds of Red Hall, Ballycarry, a sumptuous tea was served in the Public Elementary School. Members were present from Comber, First Church, Larne, Mountpottinger and Stanhope Street. Thanks were expressed in suitable terms by members of each Branch present.

Mountpottinger Branch Women's League.

The Sixth Session opened on Monday, September 9th. Mrs. T. H. Ewbank conducted Service in the Church, and gave an inspiring address on the "Need for Rest." In a most interesting manner she referred to the lower animals which hibernate during the winter, also vegetation took its seasonable rest, thus obeying the necessary laws for their existence. Mrs. Ewbank said it would be well for mothers and all who have home duties which require of them to exercise their anxiety and labour for their loved ones, to retire from these exacting duties for a while each day and rest both mind and body, and let their thoughts dwell on beautiful things which can be found in good reading, or even a garden. Miss Ashworth, A.L.C.M. officiated at the organ. After service members and friends met in the school-room for tea and conversation for half an hour, then followed the Annual Business Meeting, Mrs. Ewbank presiding. The Report for the Fifth Session was read, and the Financial Statement presented, the latter was most encouraging, reflecting great credit on both the Sewing Circle Secretary, Mrs. Russell, and Treasurer, Mrs. Harry M'Cullough, the figures proving discreet spending. Report and Balance Sheet were adopted unanimously. Officers and Committee were then elected. Mrs. T. H. Ewbank was elected President, all feeling that she had been a very valuable help in many directions during the past session. Mrs. M'Ilwrath was elected Vice-President, she kindly consenting to fill this office which had been held by our late devoted member, Mrs. Johnson, of Knock. Mrs. Harry M'Cullough was re-elected Treasurer, and Miss K. Forrest re-elected Secretary, all other officers were re-elected, also Committee with an addition of three new members.

The syllabus for Session 1929-30 was considered and promised to be a full one. It was decided to hold a Sale of Work in December. Miss Forrest was unanimously elected as Secretary. Miss Forrest thanked Mrs. Ewbank on behalf of the members, for the beautiful address she had given from the pulpit that night, also expressed the thanks due to Miss Ashworth for her kind assistance with the musical portion of the service. There were 35 present and all expressed their appreciation of having spent a very happy evening.

Congregations of the Non-Subscribing Presbyterian Church of Ireland.

Belfast.—First Church, Rosemary Street.
11-30 and 7.

Rev. R. Nicol Cross, M.A.

„ All Souls', Elmwood Avenue.
11-30 and 7.

Rev. Sydney P. Whitehouse.

„ Mountpottinger Unitarian Church.
11-30 and 7.

Rev. J. H. Ewbank, B.A., B.D.

„ York Street Non-Subscribing
Presbyterian Church. 11-30
and 7.

Rev. A. L. Agnew, B.A.

Dublin.—Unitarian Church, Stephen's
Green. 12 and 7.

Antrim.—Old Presbyterian Meeting House.
12 noon.

Rev. George V. Crook.

Ballee.—11-45.

Rev. Joseph H. Bibby.

Ballycarry.—

Rev. William G. Marsdon.

Ballyclare.—

Rev. A. M. Bell, B.A.

Ballyhemlin.—

Rev. John Barron.

Ballymoney.—

Rev. Felix Holt, B.A.

Banbridge.—

Rev. Percival Godding.

Cairncastle.—Old Meeting House. 12-15.

Rev. Eustace Thompson.

Clough.—

Supply.

Comber.—

Rev. J. Glynne Davies.

Cork.—

Rev. W. A. Weatherall.

Crumlin.—First Presbyterian Church 12
noon.

Rev. G. Price-Jones.

Downpatrick.—First Presbyterian Church.
11-30.

Supply.

Dromore.—

Rev. Alfred Davison.

Dunmurry.—

Rev. John A. Kelly.

Glenarm.—Old Presbyterian Meeting
House. 12 noon.

Rev. J. A. Miskimmin, B.A.

Greyabbey.—Non-Subscribing Presbyterian
Church.

Rev. W. H. T. Tilson, M.A.

Holywood.—First Presbyterian Church.
11-30 and 7.

Rev. Edgar Lockett.

Killinchy.—

Rev. David J. Williams.

Larne.—

Rev. James Kennedy, Rev. John
Begg.

Moir.—

Rev. Percival Godding.

Moneyrea.—

Rev. J. Dare Davies.

Newry.—First Presbyterian Church. 12
noon and 7 (October to May).

Rev. G. J. Slipper.

Newtownards.—

Rev. W. H. T. Tilson, M.A.

Rademon.—

Rev. John J. Magill, B.A.

Raloo.—

Rev. John M'Cleery.

Tempiepatrick.—

Rev. Alfred Turner.

Warrenpoint.—

Rev. G. J. Slipper.

(In the last issue the Editor asked for (a) Full name and address of church; (b) Full name of minister; and (c) Times of services, in order that a complete Church Calendar might be compiled and published. Exactly five replies came to hand!!! Will the ministers and secretaries please send along the necessary details so that the Calendar will be complete in the next issue?)

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